

A SERMON
Preached before
the Queenes Maiestie
at Hampton Courte, the
19. of February laste paste.

By VVilliam Iames Doctor of
Divinitie.



Imprinted at London
by Henry Bynneman.

Anno Domini. 1578.

Aprilis, 24.

ASSERMON
PREACHED
the

the
people
And they came to
Babel, and to the chief
& said unto them, we will
with you, for we seeke the
your God, as ye do, and we have
sanctified unto him
of Babel. Haddo king
which
Then
and the
of Babel
by Henry

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Ezra. 4.



VT the aduersaries
of Iudah and Benia-
min, hearde that the
children of the cap-
tivity builded the tē-
ple vnto the lorde God of Israel.

2 And they came to Zerub-
babel, and to the chiefe fathers,
& said vnto them, we wil builde
with you, for we seeke the Lorde
your God, as ye do, and we haue
sacrificed vnto him since the time
of Esar Haddon king of Asshur
which brought vs vp hither.

3 Then Zerubbabel and Iesua
and the rest of the chiefe fathers
of Israel, saide vnto them, it is not
for you, but for vs, to builde the
house vnto our God, for we our

A.ñ.

selues

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selues together vvil builde to the
Lorde God of Israel as king Cy-
rus the king of Persia hath com-
maunded vs.

Do that first created man
to his owne image, and
placed him as Lorde of
Paradise, that after his
fall recomforted him, that
the seede of the woman should bryse the
Serpentes head, that with most grati-
ous promises blessed Abraham and his
posteritie, that ledde his people through
the wilderness by the hande of Moyses
and Aaron, that sente them saythfull
Iudges and zealous Priests, to execute
iustice and maintayne truthe, that after
long contempt of his mercyfull call (by
many of his Prophets) gaue them ouer
to be schooled by the king of Babilon,
that suffered their temple to bee rased,
and themselves mosse miserably to be
entreated : that God that at no tyme
can forget his faithfull people, but re-
membzeth

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membreth them when they are in trouble, and rescueth them in the perillous tyme, because he will not suffer *Virgam peccatorum super sortem iustorum: Psal. 106* at once worketh three strange wonders.

First he inflameth King Cyrus with an earnest desire, not only to dimisse the people helde in captiuitie, but also to restore vnto them all suche vessels & treasures as Nabuchadnezer hadde before taken out of the Temple.

Secondly, he rayseth vp three notable guydes, three excellent and rare men, for the preservation of hys people now after their returne from Babylon, Zorobabell, Ezra, and Nehemias.

Thyrdly, he encourageth the people with all earnestnesse to trauaile in the worke of the house of God, so that neither the wearinesse of the captiuitie whiche they had endured, nor y^e true seruice of God of a long season vnfrequented, nor the pleasures whiche Babylon offered, coulde once withstandinge these weake and febled persons.

Amij.

The

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The summe is, the snare is broken, Israell is deliuered, Zorobabel, Ezra, Nehemias, the people al apply their businesse, desiring in hearte no one thyng so muche, as to erect the Temple of the Lorde, to aduāce the glozy of their despised God. But see, the aduersaries of Iudah & Benjamin came not of any conscience, but craftily to supplāt these workmen. It so falleth out, that if God haue a Church, y Diuel, if he cānot hinder it, yet wil loke to haue an oare in it: if Moses worke wonders, Pharaos sothelayers will vse an apische imitation. The Apostles, Peter, Paule, Barnabas, shal no sōner testifye the trueth of Iesus Christ, than Simon and Elymas the sorcerers wil be at ynches to peruerter the ryght wayes of the Lorde. If Paul preache at Athens, or at Ephesus, then shall he surely finde either Stoikes, Epicures, or Iewes, or some secte of miscreants ready to misse-leade Gods people. The enuious mā that when the seruants sleepe soweth tares to choake the wheat, y plucketh the word of God out

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of the harts of y^e hearers *ne crederent &*
seruarentur, y^e somtime like a roaryng Li
on seeketh whō he may deuoure, and at
another time, can turn himselfe into an
Angel of light, y^e so shok y^e consciences of
Caine & Judas, that they thought their
sins greater than coulde be forgiuen, & y^e
so cunningly bleared Saules eies with
the counterfaite shape of Samuel, and
made Ananias and his wife to lye to the
holye Ghoste. That man of sinne, as a
Spirite saue the intente of Israell, and
as an enemy by all possible meanes go
eth about to hinder the building of the
house of God. The diuel and y^e supersti
tious Samaritans saw, that so long as
Kynge Cyrus fauoured the Jewes, and
the reedifying of the Temple, that so lōg
it was vnpossible openly to hurt thē, or
hinder it: and therefore now after that
crowning wpll not serue, he vseth a far
more cunning shifte, he beginneth now
to flatter and speake faire. You haue a
long time endured trouble, your treasure
is wasted, your bodys weakned, y^e work
is heauy, your strengtb is feeble, y^e charge

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great.

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greate, your substance small : wel Zorobabell, and you the reste of the chiefe of Israel, we wil ioyne with you in this worke: distruste vs not, for wee seeke the Lord your God, as you do, and we haue sacrifices vnto hym since the tyme of Esar Haddon, whych brought vs hither. Whome might not these sugred speeches haue deceyued: we will builde, we seeke the Lorde with you, wee sacrifice to him as you do. But that God that euen in that same houre instructeth his what to answer, and that hathe leste to his seruantes iudgement to discern the spytes whether they be of God or no, here in a trice, teacheth Zorobabell, Josua, and the rest of the Elders to answer: It is not for you and vs to builde together.

I will not stande heere to discusse why thys Booke, and the nexte of Nehemias are accompted Canonical, neither why the other of Esdras are refused. I purpose onely at thys tyme briesly to rest on these two pointes: the aduersaries

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ries comming: and Zorobabel, Ieshua,
and the rest of Israelles reiecting of the.
Of these that I may so speake as maye
redounde to gods glozy, I most humbly
craue your Christian ayde in earnestte
prayer.

These Jewes nowe returned from
scapientie yeares captiuitie, and nowe in
band with reedifying the house of God,
and desirous euery man to abide by his
tackling, at y first are set byb wyth these
suttle Samaritanes : Let vs build with
you : this they sayd, intending nothyng
moze than indede to pull downe. They
saue thus much with Scribes & Phari-
sies, that as if new Christ were suffered
to grow by, that then al the people wold
go after hym : and that if Paul myghte
be allowed to pzeache at Ephesus, that
then Diana should haue a great downe
fall: so if the buylding of the tēple might
go forwarde, that then the Fools of Sa-
maria would be but little set by.

There are in these superstitious I-
dolaters two things worth the conside-

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ration,

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ration: their consent & agrément vniuersallie to hinder Zorobabel and the rest : and that in these wordes , let vs build &c, when they intended to supplāt. The other is, their lying Hipocrisie, we seke as you, we sacrifice as you : and firste it is strange to see the agrément of the godlesse . Against true Mycheas, the whole rabble of false prophetes prophesied good to king Achab. When the people wanted water in the wyldernesse, the texte sayth: *conuenerunt aduersus Moysen & Aaronem. Josue ii.* Against Israel both Habin king of Hazor, and Jobab king of Madon , and the king of Shimrō, and the king of Achshaph, and the kings that were by the North in the mountaines , the Cananites both by East and West, the Amozites, Hethites, Jebusites, Pherezites, with al their host as the sand in y sea shore for multitudes pitched to fight against Israell.

The kings of the earth stande vp, and the rulers take counsel together, against the Lorde and against his anointed :

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Manasses against Ephraim, Ephraim
againste Manasses, and both agaynste
Judah. Pharisees against Saduces, Sa-
duces againste Pharisees, and yet both
against Christ.

Herode against Pilate, Pilate against
Herode, and yet in Christs death cch is
reconcyled to other. These Samaritans
were of diuerse sectes, and yet al against
the buylding of the temple.

Among all the false Prophetes not
one to take Micheas part, nor among al
the people, one to aunswere for Moses,
nor among al the kings any one that fa-
uoured Iosua, not one Pharisee, not one
Saducey, to assist Christe, not so muche
as one Samaritane, to set foreward the
buylding of the temple.

I say with Tertul de prescript: *Nihil enim
interest illis, licet diuersa tractantibus, dum
ad vnius veritatis expugnationem omnes cō-
spirent*: It skilleth not how diuerse mat-
ters they intreate of, so long as they
conspyre all togyther to the rotyng
oute of one Trueth. . Hauenyng
Molues

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Wolues although eche wil teare other,
yet enery one seeketh the slaughter of þ
Lambe.

Greedy Byghts albeit they wil fiercely
ly fight for their pray, yet al seeke to kill
the Chicke.

Common robbers, although enerye
one thinketh an other to haue too much,
yet none wyl suffer the poze true man
to scape scotfree. Light and Darknesse,
Christ and Belial, Heauen and Hel can
neuer agree together.

These superstitious conspirers a-
gainst Judah & Benjamin, shew to al
christian princes, to al good magistrats,
to all faythfull people, what they are to
looke for at the handes of this world: if
not open resistance, yet false undermi-
ning: if in one hand fire of zeale, in ano-
ther water of discouragement: in one hande
bread to comfort, in the other a stone to
strike: if honour in lippes, yet dishonour
in hart.

If whatsoeuer things be wrytten, are
wrytten for our instruction, if all that
haue

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haue euer attempted reformation of
Gods house with Zorobabel, haue ben
troubled with Samaritanes: if the first
Abell in his sacrifice with a bloudy
Cain: if Daniel with false worshippers:
if all the true Prophets, with manye
false Prophets: if John Baptist with
a generation of vipers: if Christ Iesus
with Scribes, Pharisees, and Saduces:
if the Apostles, with Iewes, Sycopkes,
and Epicures: if Constantine the
great with Arrius: if Theodosius with
Macedonius and Nestorius: if Marciā
with Eutiches: if the Childzen of this
world be in their generation wiser than
the childzen of light: if those that seeke to
please God shall be sure to offend men:
then surely hath Zorobabel no cause
to maruell at the strange conspiracies
dayly practised against Christ and hys
Gospel. What though they frette and
fume: what though they appoynt holpe
leagues and name their generals: Let
them seeke to make hauocke of the flock
of Christ, & lyke wyld Boares to roote
out

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out the vyne Iesus, and that the name of God be no moze named: yet as long as he that dwelleth in heauen laugheth them to scozne, so long shal David with his sling bryne Golyath, and little Gideon with his goade, and Sampson with his Jaw-bone slay thousands. Better is one that feareth the Lord, than a thousand wicked, and greater is he that is on our side, than he that is against vs.

Let them tearme vs Heretickes and Schismatickes, yet with that whyche they call Heresie do we worshippinge the true God of our fathers: Let them blaspheme vs, and speake all euill of Zoro-babel: wel, let losers haue theyr words, they haue losse a greate parte of Christendome (the Lordes name be praysed, he hath wonne them to himselfe) let vs pray, Confirm this O Lord y thou hast wrought in vs, that thy wayes maye be knowen vpon earth, thy sauing health among al nations.

Let them nowe put in practyse theyr late Tridentine aduise, let the Diuell
be

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be muche madder than heretofore, lesse
there be moze trouble vnder the gospell
than vnder ignozant popery: for why?
Apoca. 12. Who be to the inhabitantes of
the Earth, and of the sea, for the Diuell
is come downe and hath greate wrath,
knowing that his tyme is but short, his
practises are disclosed, hys vylor is
plucked off, his blinde Ceremonies are
al abandoned, his Locustes, his Grasse-
hoppers, his Ponkes, his Friers, are al
swallowed vp.

He that doth euill, hateth the light,
the theefe can not abide the candle, hys
gold is but copper it cannot abyde the
touchstone, his gauled backe maye not
be touched without winning, his blea-
red eyes can not abyde the bzight sunne
beames of Chzistes Gospell. At the be-
ginning it may appeare, what bloudye
conflictis he rayled by his ministers, as
the shedding of Innocents bloud, as the
corpozall possession and beration of ma-
ny with vncleane spirites, of priuie hin-
dering, (as here) of open withstanding

(as

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(as to Elyas, Jeremy, Myses, and others, John Baptist, Christ Jesus, his Apostles, yea & in the p[ri]matine church in ten bloudy persecutions, and al thys) untill he had filled himselfe with the reproche of Gods Saints. But after that this aduersarie had (as it seemed) gotten a little victorie, & had obscured (with a foggy mist) the cleare light of the gospel, and as the God of this world ruled in the childe[n] of vnbeliefe, w[ith]out checke or controlement, then had he leysure to lull the world asleepe in reachel[ess]e securitie. Then raysed he vp str[on]g illusions, of the liues and deaths of Saintes, of wonderfull myracles wrought by their reliques, of gogglyng eyes, of salt teares fr[om] deade stockes, of strange operation, of strange blouds, of the vn[su]fferable paynes of purgatory, of pilgrimages, of walking spirites, of vggly and feareful ghostes: yea and in the latter age, of Hob-goblin, of Robin goodfellow: very startlebugges, very scare crows: and with these his practises

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practises bewiltched he al that drunke of
the cuppe of his abomination, by the
space almost of seauen hundredeth yeaeres
last past.

But after that it pleased God of his
great and rich mercy to take the candle
from vnder the bushell, and to drawe
that two edged sword of his word, that
deuideth betwene the bones and the
marrowe, then was that man of sin re-
uealed, the wasy Babylon layde waste,
his kingdom the draweth to an end, hys
Empyre is abridged, a stronger man
possesseth the house. His rage and fury
is therefore the greater, especially now
that he seeth that the dayes are shortned
for the elect sake, he now bestirreth him
selfe, for he knoweth his tyme is but
short.

*Isoder. lib. 1. de summo bono. Tanto crude-
lius persequitur, ut qui se damnandum no-
uit, ut sibi socios multiplicet quibuscum ge-
henna ignibus addicatur. He persecuteth
so muche the more cruellie, that as hee
knoweth himselfe sure to be damned, so*

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he may multiplie fellowes to partake
the paynes of hell fire.

He that in olde tyme beganne with
deceypte, he now endeth with deceypte,
he beganne with bloud, he now endeth
with bloud.

He that made Adam to lose Para-
disse, he maketh many to forsake their
owne native countrey: him for an ap-
ple, them for lesse than the paryng: he
that made Adam disobey God, he ma-
keth them to disobey the Lordes an-
nointed: he that made Lots wife looke
backe to Sodome, he now maketh olde
English beldams to returne after, xij.
yeeres preaching of the Gospell, to the
lothsome puddle of Popishe trumperie:
He that in old tyme by the bloud of the
Lambe was overcome and dispossessed
of heauen, he by a droppe of bloud is
contente to take possession of his wit-
ches and Sorcerers here on earthe:
He that in olde tyme shedde the bloud
of innocent Abell, and prepared hoate
fornaces for Goddes faythfull ser-
uants,

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naunts, hee at this daye rayleth vpppe
bloudie massacres and fire inquisitiones,
and why? but because hys tyme is
shorte.

Where the Gospel is preached most
diligently, there dothe the Deuill rage
moste furiously, and lyke a good Cap-
taine endeuozeth by all meanes to re-
edifie those walles that the worde of
God hath battered downe, and to re-
new that olde Adam, that by the spirite
of God is put away, and (as one sayde)
Account al tyme losse that is not spent
in some vertuous exercyse: so the De-
uill accounteth all tyme lost, that is not
spent either in verying, or withdra'wing
from God the childre of God: and why?
but bicause his time is shorte.

A seconde thing in these idolatrous
Samaritanes, is their lying & false hy-
pocrisie, for neither sought they y^e Lord
as Israel did, neither sacrificed they as
they ought to haue done. 2. Keg. 17. they
pretended to feare y^e Lord, but appointed
priests of theselues for the high places,

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and

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and prepared sacrifice; and did after the manner of the nations, and therefore the spirit of God testifieth, that they neither feared God, nor did after the ordinances, nor custome, nor lawe, nor commaundement which the Lord commaunded the children of Jacob, whome he named Israell: notwithstanding here they come with these lying speeches, we seke, we sacrifice.

Singular was y impudency of these Samaritanes, that notwithstanding their owne consciences accused them, & their dayly practises declared the cleane contrary, yet they blush not to saye wee seke. &c. It is a plague that lyeth on Hypocrytes: there is no other sinner, be he neuer so strong a thiefe; be he neuer so filthy a liuer, be he neuer so common a lyar, be he neuer so great a blasphemmer, be he neuer so byting an vsurer, be he neuer so cruel a murtherer, be he neuer so rancke a traytoz, be he neuer so false to God, so faithlesse to men: but in his thefte he desireth darknesse, in his adultry

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try secretnes, for his lying pardon, for his blasphemy sometyme seeketh forgiveness, in hys vsury feareth lawe, in hys murder breadeth the wagging of every lease, in his treason suspecteth the bewaying of the byzdes of the ayre.

But the Hypocrite (neyther fearing him that knoweth the hart and raynes, neyther regarding his owne reproche) dareth, bycause he cā bleare mens cies, to present himselfe (as it were) into the presence of God. Suche were they that came to our sauiour Christ, Maister we know thou speakest truth, and regardest no mans person, is it lawfull to pay tribute to Cesar or no? Why, if I speake truth, beleue you me not oh ye Hypocrites: and another: Maister what shal I do to inherite eternal life: and, Maister what is the greatest commaundemente in the law?

To whome our sauiour aunsweroth, Not euery one that sayth to me Lorde, Lorde, shall enter into the kingdome of heauen, but he which doth the wil of my
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father which is in heauē. Why do you call me Lord, Lorde, and doe not the things which I commaunde: why tempt ye me O ye hypocrites: what offer ye to me O ye painted sepulchers: you appeare fayre outwardly, but inwardly ye are full of dead mens bones, and all filthynesse. Why doe ye honour mee with your lippes, your hartes beyng farre from me: Why speake you lies vnto me, you haue consciences marked with an hoate Iron: Why pretend you a shewe of godlinesse, seying you haue denied the power thereof: Surely these Samaritanes are as it were a cleare glasse to beholde the miserie of iniquitie that in this worlde preuaileth. Such an hypocrite was Herode, that when he purposed nothing but the death of our sauour Iesus Chryste, as may appeare by the slaughter of the innocents, yet he perswadeth with the Wisemen, to returne home by him, that he with the might worship him, that was borne King of the Iewes: such false teachers

hurte

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hurte the Apostles, suche false brethren added muche to Paules bondes. And died these Samaritanes only thinke we with Zorobabel? and rose there none of their ashes? & are there at this daye no Herodians that in word speake that in harte they thinke not? & are there no false teachers to hinder the Gospell of Christe? and are there no false brethren to adde to Paules bondes?

Not to speake of such as whē Steven preached stopped their eares: no; of such as say we wil not heare, charme y charmer neuer so wisely: nay there are a bꝛode which liue in the church, & by the church, but are not of the churche, that at this day do hinder, and hitherto haue bindꝛed the course of Zorobabel.

And as true it is, y new wine is not to be put in olde bottels, no; new cloth to be patched in an old garmēt, no; Christ & Circumcision to be matched together; and as God in olde age raysed vp not a Prieste of Baal but Elias, no; our sauour any lerned Pharisee, but simple

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fifhermen, to treade the waye of hys Gospel: so is not Zorobabel to admitte such as mingle Christ and Belial, the Church of God and Idols, the Gospell and popery, religiō and mockery. What better words than of Samaritanes, we seeke, we sacrifice: what better profession than of Herode, Go and seeke and bying me word that I may worship: yet were the Samaritanes Idolatours, yet was Herode a Jore. What better speeches, thā, we be cōformable men, we obserue our princes laws, we follow iniunctiōs, we obey orders: yet if it come to examination at the passage of Jordan, (as Jephthe and the Gyleadites did trie the Ephraimites, by pronouncing *shiboleth*) I feare me, they wil say single *siboleth*, there wil want the hartp aspiration (h) (h) wanteth, the harte wanteth.

It is an olde prouerbe, *Ex vnguibus leonem*. Let them be narrowly looked into, howe they grunt and grone at the preaching of the Gospell: howe they carpe at the doings of the godlye learned:

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ned: how they deride the simpler sorte of
the professors of the Gospell: how open
eares they haue to heare, and how rea-
dy tongues to mislike the state of oure
Church: what secrete conuenticles
they haue: howe they daylye buzze of
strange newes: howe big they looke on
the professors of the Gospell: howe they
still retayne one Masse trickes or other
to put the people in minde: how willing-
ly they will maintaine grosse Popery,
but for disputation sake only.

If you looke narrowly into them, you
shall perceiue them to be plaine Sama-
ritans, playne Herodians, the one ready
to hinder the building of the house of
God, the other lyke craftye Foxes, to
eate vypp the lambe Jesus.

God that is not deceyued will homi-
out all those luke warme Sondios,
he cannot abide suche as can couer He-
roes crueltie with Catoes grauitie, nor
suche as to hide Herodes butcherie, pre-
tende John Baptistes simplicitie.

These leaues wythout fruite, these

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cares

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rares without cozne, these clouds without water, these lampes without oyle, as they haue liued without feare, so shall they dye without hope, and as they haue bodies without life, so haue they soules without God. As Copper resembleth Gold, & is nothing lesse, as stage players do ofte put on another person than their own, as in the Rainebow there appeare many colours, when in deede there are none at all, as in broken glasses, where there is neuer a face, yet there appeare two faces: so in these double faced Iaruses, in these chāgeable Chamæleons there is nothing lesse, than that which seemeth most to be. What though they say, they seeke, they sacrifice: let them bragge of their forwardnesse: we know that empty Tubbes do euer make the greatestte sound. A fresh Iuy doth not always signify the best wine. The Cypers tree is the tallest tree, but it beareth leastte fruite. Bladders puffed vppe with winde, are good for nothing but to make footballes. I can compare these hypocrites to nothing

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thing so fitly, as to the Disfridge, who
(when there was a contention betwene
the byrdes and foure footed beasts) to de-
ceiue the byrds, shewed his bil & wings,
and to deceiue the beasts put forth the bys
hoofe, so seeking to please both, deceived
both. And as Austin saide of some, while
they will be Jewes and Christians, they
are neither Jewes nor Christians, so these
whyle they will be Papistes and Prote-
stants, they are neither Papists nor Pro-
testants. Yet they say, we seeke, we sacrifi-
ce, we loue the Lord with al our hart,
with all our soale, with al our strength:
But if they once maye warme them-
selues at the highe Priestes fyre, they
will forswear wyth Peter: if a little
storme of affliction ryse, they wyl goe
backe in the tyme of trouble: if you bid
them sell all they haue, they will eyther
with y^e yongma departe heauy, or wyth
Ananias & his wife kepe back half: they
wyl embrace the worlde, wyth De-
mas: they wyl forsake the Apostle,
with Hymeneus and Philetus: they wil
persecute.

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persecute with Alexander: I pray God they do not sell wth Judas. And yet notwithstanding al this, such is their shamelesnesse, that as in hearte they seeke nothing but the ouerthrowe of Chzistes Kingdome, so in woꝛde they pretend nothing so much, as to serue God, and to sacrifice vnto hym. And thus much as touching the consente and hipocrisy.

The second parte of this terte, is the answer, wherin there are foure things in order woꝛth the consideration.

Fyꝛste the vnitie of the answerers, Zorobabel, Josue, and the reste of the chiefe fathers of Israell, and a flatte deniall, It is not for you, but for vs.

Secondly, the agréement of them in building, wee oure selues, and wee togyther.

Thirdely, what they will bulde, a house to the Lorde God of Israell.

Fourthly, the warrant whereby they bulde, as Kyng Cyrus the King of Persia hath commaunded vs.

And foꝛ the fyꝛste: the answer was
not

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not of one, but of Zorobabel, Josue, and the reste of the chiefe fathers of Israel: wherein wee learne, that in matters of weight, there oughte not to take place Zorobabels own opinion, but it muste be aided with the consente of others, *sic volo, sic iubeo*, must haue no place in Gods matters.

They aunswere not as the Datoze in tyme of Poperye did to a reasonable demaund, The Popes holynesse will not admitte it, and if his holynesse woulde, yet my Lorde woulde not suffer it.

Zorobabel, as his name importe the (by interpretation) is one straunge and farre from confusion, and althoughe in thys refusall he be a very Precisian, yet he is not singular. He aunswereth not, it is for you and mee, but ioyning hym selfe wyth the reste, It is not for you and vs.

Here are many thinges, that if tyme and place would suffer, would require long tractation. As firste, that Zorobabels refusall and the reste, doth teache vs,

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vs, that aide of the Idolatrouse, of the wicked, although it be offered, is to be refused, especially in matters touching the building of Gods house.

Abraham refused to take of the King of Sodom, so much as a threed or a shoe lachet, leaste he should say: I haue enriched Abraham. The yong Prophet for eating breade with the wicked old Prophet was deuoured of a Lion.

Theodorus li. 2. ca. 6. Eccles. Hist. reporteth, that Liberius going into banishment, refused al gifts of the Emperour and hys wife, let them giue these (sayth he) to Aurentius & Epictetus their Arrian heretikes.

Secondly, here we learne by this example, that the company and leagues of the wicked are utterly to be shaken off. For blessed is the man that doeth not walke in the counsell of the wicked, nor stande in the way of sinners, nor sitte in the seate of the scoornfull.

He that toucheth pitche shall be defiled wpth it, one sheepe infecteth a whole flocke,

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stocke, one sparckle kindleth a greates flame, and one infected house is able to poyson a whole Citie. There is no participation of righteousness and unrighteousnesse.

John the Euangeliste woulde not washe in the bathe wherin Cherinthus the enemy of the truthe bathed himself. Caius and Alexander being condemned to die, & being led to execution with certaine Marcionistes, made an especiall requeste to their tormentors, that they might be slayne asyde from those Marcionistes, and that their bloud might not in death be mingled with theirs, wyth whome in life they agreed not in religion.

Thirdly, here may be obserued to our singular comforte, that the Lord discloseth to his seruants, the counsells of the wicked, and ouerturneth the practises of his enemies against hym and his church, as of Achitophel, Hamman, Herod, & the rest. The thing here is especially to be weighed, is y^e reso^y moued Zorobabel

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robabell and the rest: and that is, \hat{h} they would not haue the true seruice of God mingled with Idolatrous or strange worshipp.

They enuyed not that these Samaritans shoulde serue the Lorde, they desired nothing moze, than that the Lorde myght faithfully and religiously be serued, but therefore did they deny them any parte or felowshippe in this worke, bicause they worshipped strange Gods, erected Idolles, and put their truste and confidence in creatures.

The God of Israell can not abide to be worshipped with other Gods, and therefore althoughe they pretended as you heare, yet that God, that is worshipped in spirite and truth, would not haue hys seruantes to admitte these hypocrites.

God requireth the whole hearte, the whole soule, the whole mynde. Hee that made the whole man, wil not be contented with halfe man: God is a iealous God, and will not deuide with the De-
uill.

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Will. If God be God, honoz him, if Baal be God honoz him.

Lactan. de falsa Relig. Lib. 1. Ca. 19. Si honor idem tribuitur alijs, ipse omnino non colitur, cuius religio est, illum esse vnum ac solum verum credere: If the same honoz be gyuen to others, he at all is not worshipped, whose religion is, to beleue hym to be one, and hym alone to be true.

We muste not plowe wpyth an Oxe and an Asse, noz sowe our grounde with diuers Seedes, noz make our garments of Linsey Wolsey.

Howe long shall wee halte on bothe sides: What agreement haue Chyist and Belial: if ye wil be circumcised, then is Chyiste dead in vaine: if you will bee iustified by the Lawe, then are you fallen from Grace. Yee cannot serue two Maisters, yee cannot serue God and Mammon. Chyiste sayeth not, it is not convenient to serue two maisters, noz it is not profitable, but by an argument of impossibilitie, Ye cannot.

Such Samaritans had Zorobabel,

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not.

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notwithstanding that the spirite of God putteth down an impossibilitie, yet wold say y they sought, that they sacrificed &c. that although they loued in harte Idolatrie and superstition, and that neither would haue the Priests reade, nor the Prophets expound the law, neither wold themselves eate of the Pascheouer, nor suffer their childzens forskinne to be circumcised: yet with shamelesse face, with lying tongs and false harts, woulde saye they did loue Zorobabel. If the sonne shal rise against his father, the father against his sonne: if the daughter against hir mother, and the daughter in lawe against hir mother in law. If Cicero said that Philosophy did first vnite men into one body, but we knowe it was God by y mighty power of his word: truly then if with Infidels no societie, but through Philosophy, then with vs no true obedience towards the Lordes annointed, no faithfull loue among brethren, where there is not concord in true & sound religion The iarre about religio is y greatest

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• tell Iar, & the bond of religio is y strongest bond. Let them the come, & tell Zorobabel, truly we will build with you, wee will keepe back your enemies, we wil execute your lawes, wee will liue like good subiects, but (as for our consciences) wee cannot abide the talke of thys God that only will be serued, wee cannot abide to be present at your prayers, wee can not partake of your Communion. Did not these Samaritanes lye when they saide, we seeke, we sacrifice, & shal we think these speak truth? Well, it is wel sayde in my texte, Zorobabel, Iosue, and the chiefe fathers of Israel, he and al his counsell answered, It is not for you and vs. Trust you: nay not for a Denye, he that gathereth not with vs, scattereth abroad: hee that is not wyth me (sayth our sautour) he is against me. How can he be faithfull to mā y is faithlesse to God. The Ashalites admitted neither Jewe nor Proselite, not so muche as once to come among them, vntlesse he first were circūcised, had receiued Moses law, & had bin partaker of
E.ij. they?

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their sacrifices. Zorobabel here refuseth all their offered service: As it then like, whether the Israelites, or Zorobabel, would either haue putte them in great authoritie, or haue gyuen them leaue to haue liued after their consciences: Nay, bee that woulde not allowe them for theyr superstition to helpe to laye lyne and stone, woulde not allowe them to lyue after their owne Idolatry. Hee woulde not gyue them leaue to goe to the Diuel. He that said, do that only that I comānd, & decline not either to the right or to the left hand, but, *ad legem & ad testimonia*, to the Law and to the testimonies. He had so instructed Zorobabel, that he woulde not yeelde, and had so terrifyed the Samaritans, that they durst not aske, but whatsoeuer inwardly they mente, outwardly they say: Let vs builde.

It had beene a shamefull thing for the Samaritans, not onely not to haue proffered aide, but to haue gone aboute priuily to vndermine, and to haue craued leaue, in that his painefull businesse, to

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to haue layne in a cozner reppning at
hys indenoz: But to haue iudged
hys conscience, naye to haue condem-
ned hym, naye to poure oute prayers
for his ennimpes, to accompte hym a
Schismaticke, his Heretikes, his worke
wickednesse, his building confusion, to
harboz, naye with mony to suppozte hys
enimies, had bin detestable, had bin diue-
lish. Answer me O ye Samaritans, shal
not Zorobabel giue you leaue to robbe
men by the high way side, and dare you
aske leaue to rob God of his honoz: shal
not Zorobabel giue you leaue to com-
mitte murther of others, and shall hee
suffer you to kil your own soules: Shall
he not licence you (althoughe your Hope
do) to open adulteries and keeping con-
cubines, and shall he suffer you to make
your bodies, the temples of God, slaues
to Idolles sacrifice: Shall hee not suffer
any high treason against himselfe, and
shal he winke at open blasphemy against
God: Answer me O ye Samaritanes.
If old father Chrysostome now liued,
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he would tell the people of Antioch, that they bounde horses and fettered them, and with hornes poured in medicine, and shall they suffer theyr brethren to run on headlong into iniquitie.

If father Austen now liued, he would tell Gaudentius, & it seemeth vnto you & the vnwilling are not to be compelled to heare: you are much deceyued, for while you compell them againste theyr wyll, you often tymes make them willing.

Is it behouefull for the common wealth, that no manne abuse hys owne house or horse, for that if they please not hym, they may profite others: and shall it not be behouefull that no man abuse hys owne soule?

You are not your owne, you are boughte neither with golde nor silver, but wyth the precious bloude of the immaculate Lambe Christe Iesus.

But O Sir, it is for their conscience, be good to them, shew mercy.

I wil shewe thee (O Man) sayeth the Prophet, what it is to doe good, it is to loue

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lone Justice, and to shew mercye.

Jehu might haue suffred y^e Baalites,
Josias & Ezechias the Idolatours: wel
they myghte haue shewed mercye, but
sure they shoulde not haue done iustice.

Saul spared Achab, Achab spared
Benadab, Elze winked at his sons wic-
kednesse, but it was to them all occasion
of ruine.

Salomon suffred hys concubines and
wiues to haue Temples, to serue As-
tartes, Chamos, and strange Gods, but
the renting of Gods seruice rente hys
kingdome, halfe to his owne sonne, and
halfe to Jeroboam the son of Nebathe.

Peter might haue spared Simon the
sorcerer, and Paule the incestuous Co-
rinthians, but what mercye had this bin?

I am of this opinion, that if I see one
ready to drowne hymselfe, and say him
not if I may, y^e I am gilty of his death.

If I feed not one readye to dye wylh
famine, hauing food wherewithal, I haue
killed hym.

Cicero sayde, that hee that when

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hee

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hee maye defende iniury, if he do it not, is no lesse in faulte thā if he forlake hys parents oz countrey.

He that saide, say not somuch as good morrow, oz haile sir, but let him bee as an Ethnicke and Publibane to thee, he would not admit him to eate at his bozd that would not eate and dzinke at Gods bozde. But he is my friend. But Chryst answereth, he y doth y will of my father in heauē, he is my father, my mother, my bzother, my sister. Cicero sayth, that y is the surest friendship which y similitude of good maners hath coupled. You know the Wzouerbe, No cousin in Courte, No cousin in Cheapeside : so surely it ought to be, No Christian in the Church, no Cousin in Court. If thy hand oz foote of-fēd thee cut the off, if thine eie, pul it out, this may (I denye not) be wel vnderstood literally, for we vse to cut off rotten members, *ne pars sincera trahatur* : but it is in dēde mente of them that are vnto vs in stēde of these parts, of hands, of fēete, of eies, y is, most neare & familiar friends,

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if they goe about to draw vs oz to hinder vs from Christ, whom to knowe is eternal life.

But he hath done me good. Pharaos daughter nursed Moyles, the hungrye Ravens fed Elyas.

But alas shal I render euil for hys good: shal I not loue my neyghbour as my self: shal I suffer him *cum ratione insanire*? his father dyd me good: shoulde Moyles haue reserued Pharaos for hys daughters sake?

To end this point, it is euident, that what protestation soeuer these Samaritanes made, yea so long as they worshipped Idolles, so long Zorobabel would not trust them, no nor vouchsafe them so much countenance, as once to number them among suche as hewed stones oz made morter.

But what if they had denyed: he was not ignorant, that if in the colde winter, in the time of gracious Cyrus, the snake might haue warmed himselfe by his oz the elders fires of Israel, that

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then

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then he would at spring of the yeaere, if not haue bitten, yet haue hissed at Zorobabell. But answere me O ye English Samaritanes, O ye recusantes that dishonour God and disobey the Lords annoynted, shal a strange proude Italian Priest withdawe you: what hath the church of England offended you: whercin haue we corrupted the gospell of Iesus Christ: who lieth to y touchstone of y scriptures, you or we?

Offendeth it you that the Scriptures are in our mother tong, and are knownen to the Lay people, blame your owne Doctors: euen *Nicolaus Lyra* and *Caietanus* in. 14. 1 *Corin.* do teache, that it was the manner of the primatiue Church, and that out of this doctrine of Paul may be gathered, that it is better to the edifying of the church, that publike prayers maye be in a tongue knownen to the people, than to be sayde in Latine of the Prieste and Clarkes.

Offendeth it you (and that is the matter) that wee denie Transubstantiation

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tion the Real presence: blame your
owne Doctors, for Bonaventure, Dur-
rande, Scotus, Thomas, hold foure se-
uerall opinions. It is an opinion ne-
uer heard of vntil the Laterane counsell,
1215 yeares after Chrifte.

Rupertus abbas Tutiensis confesseth,
that befoze that Counsell it was law-
full to belieue or not to beleue. Con-
stall late Bpshopp of Durham. *li. i. de*
Eucharistia. De modo quo id fieret, satius for-
rasse erat, curiosum quemque sua relinquere
coniectura, sicut licitum fuit ante consilium
Lateranum. Of the manner howe thys
shoulde come to passe, it had bene beste
to haue lefte euery curious man to his
owne coniecture, as it was lawfull be-
foze the Laterane counsell.

Offendeth it you that we denie the
Pope to be Uniuersal bpschop? Blame
your own Pope Gregorie, for he saith:
Nemo predecessorum meorum &c. none of
my predecessours euer toke vpon him
this name of singularitie, this pro-
phane, this poppish, this proude name.

Offendeth

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Offendeth it you that we preache against Purgatorie : blame not vs but your owne Doctors. For Gregorvs your owne Pope sayth, it is as it were in hote bathes: Alcuinus sayth, it is in the ayre, some in yse, some in shadow of trees.

The fathers in their late Tridentine counsel confesse, that there are many things vncertain, which haue a shewe of falsehood, which tende to curiosity, and to vayne superstition, and which savour of filthy lucre.

Your Scholemen are together by the eares, whether the Pope be more merciful than Christ (seeing that it is not reade that ever he released from paynes of Purgatorie) and whether the Pope maye emptye Purgatorie at his pleasure.

Offendeth it you, that we deny prayers and inuocation of Saintes: blame your owne doctor Eckius, who after much sayde for that matter, concludeth thus : *Explicitè non est præcepta sanctorum*

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inuocatio in sacris literis . Inuocation
or prayer to saintes is not commaun-
ded in holpe scriptures : not in the olde
Testament, bycause the people were
otherwise too too propense into Idola-
trpe: and the fathers were in Limbo, not
yet blessed: nor in the new Testament,
least the people might seme to be led
to the worshoppe of erthly creatures a-
gayne : and if the Apostles and Euan-
gelistes should haue taught this, they
shoulde haue ben accounted arrogant,
as though they had sought for this glo-
rye after their death.

Offendeth it you, that we pul downe
Images : blame youre owne Doctour
Barnarde, who *ad Guil: abbatem Clunia-*
cens. Quem ex ijs fructum requirimus &c.
What fruite looke you for of them,
whiche serue for nothing, but eyther
to feede fooles, or to seduce the sim-
ple.

Offendeth it you that you maye
not haue the Popes pardon : that you
maye not be absolved *a pena & culpa?*
blame

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blame good father Jerome, who vppon
the.16. of Matthew, *Quorum remiseritis*
peccata: Istum locum Episcopi & Presbyters
non intelligentes &c. This place bishops
and Priestes vnderstanding not, take
vpon them somewhat of the Pharisees
pypde to absolue or cōdemne, where as
before the Lord, not the sentence of the
priest, but the life of the sinner is to be
regarded. Offendeth it you that wee
burne and disgrace your *Legenda aurea*,
blame Ludouicus Mues, so he saithe,
Non video cur dici possit aurea &c. I see
not why it can be sayd to be of gold, se-
ing it is written of a man of an Iron
face, and a leaden harte.

What loke you so? O ye Samari-
tanes? For your deuises of menne, we
preach y^e gospel, y^e power of God to sal-
uation to all y^e beleue it. For your *Trā-*
substantiatio, we shew in our *Cōmuniō*
y^e Lords death vntil he come. For your
Pope Christes vicar, we preach y^e holy
ghost to be vicare general, which doth
teach vs al truth. For your pickpurse
Purga

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Purgatorie, we preach that y^e bloud of
Jesus Christe doth cleanse vs from all
sinne. For your many mediators,
your poore helps, we teach that there is
but one mediator betwene God and
men, Jesus Christe bothe God & Man.

For your Trentals of Masses, your
Bulles of lead, your Lambes of ware,
we preache the Lion of the tribe of Je-
hudah, & that Christ by one oblation of
himself, once for al, hath perfitted them
that be sanctified, & that the Lambe of
god taketh away y^e sinnes of the world.

For your wodden Gods, your lay-
mens booke, we deliuer the worde of
God, which is a Lanterne to the fete,
and alight vnto the steppes.

To conclude this part: if we haue not
departed fro you vntil you haue depar-
ted fro God: if we haue not sucked this
of our own fingers, but drawe it out of
your fountaines: if for traditions of men
we preache the truth of the Gospell: if
for very trifles and trash, wee declare
the infallible worde of life, then arylse

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O ye Samaritanes, seeke the Lord while he may be founde, walke whyle there is light, now is the are layde to the roote of the tree: awake oh ye Samaritanes, it is no shame to amende your maners, tast and see how swete and pleasaunte the Lord is.

But if neyther your owne consciences, nor the testimonies of your owne doctors, nor the difference of the Doctrines which we deliuer, nor any our requestes may once moue you, behold we answere, It is not for you and vs to build together,

The second thing in this answere is, but we our selues together wil buylde.

Zorobabel, Josue, and the rest of the elders, as they woulde admit none but themselves, so woulde they suffer none to buylde by hymselfe but altogether.

The Philosophers holde diuerse fantasies of their *summum bonum*, of þ end, but these Israelites had al but one end, one temple of the Lord, and herein they

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they labour all together.

Behold it is good & pleasant (saith the
Prophete) brethren to dwell together
in vnitie. Austen saith, *Ita dulcis est so-
nus, ut qui Psalterium nesciunt, ipsam tamen
versum cantent*: the sounde is so sweete,
that they whiche neuer knew the Psal-
ter, yet sing that Psalm. There is no-
thing moze acceptable to God than vni-
tie, & nothing moze hateful than dissentio.

God is loue, Christe is the prince of
peace, his testament is a covenant and
league of peace, his Angels are messen-
gers of peace, his Apostles were prea-
chers of peace, their whole life was an
example of peace. Origen sayde that no
sense without the scriptures, howe ex-
cellēt soeuer it seemed to be, was moze
to be receiued, than that golde to be ac-
counted hely whiche was without the
tēple: but I say, that there is no worke
nor labour of any mā any whitte to be
estēmed, vntill he obserue the vnitie
of the spirite in the bonde of peace.

I neede not stand to declare the incon-
ueniēces of dissentio, the two eyes of

D.

Greene

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Greece, Lacedemon & Athens, because they helde not together, made Greece a pray to hir enemies.

The dissention of Hanno and Hanniball rased Carthage.

The vnbrotherlike warres betwixen Etheocles and his brother Polenices, decayed & flourishing state of Thebes.

While Aristobulus and Hyrcanus doe strue, they suffer their cittie to bee spoiled, and their temple to bee rased.

Scipio Africanus hauing overcome & Punantines asked Tyressas how it hapned & Punatia before so invincible, was at the laste with great ease overcome: He answered, bragge not Scipio, our cōcorde before made vs victors, but our discorde hath bred our destruction.

Olde Micipsa on his death bedde dyng his last *cygnacatio*, By cōcord smal things increase, by discorde the greatest come to nothing.

It is much to builde together, for as *virtus vnita fortior*, so many hands make light worke.

Surely the dissention about the building of Gods house did neuer good, for

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Alas, how that the day laborers do, whē
the maister workemen do dissent:

Clemens Alexan. li. 7. Strom. sayth, the
heathens were wont this to obice, you
Christians doe dissent among your sel-
ues, and haue so many sectes, which al-
though they do every one chalenge the
title of Christianity, yet every one doth
hate and condemne another.

Chrysostome complayned that in his
tyme the Iewes were wont thus to say,
I would be a Christian, but I knowe
not whiche parte to cleane vnto: surely
for this cause (sayth he) we are become
rediculous to the Iewes and the Gen-
tiles, whyle the Church is rente into a
thousand partes. The dissention be-
twene Peter and Paul, the departure
of Paule and Barnabas, the holding of
some of Paul, of some of Apollo, of some
of Cephas, no doubt bered the godly in
the first primatiue Church.

The quarrels betwene Theophi-
lus and Epiphanius, Austen & Jerome,
Jerome and Ruffinus, opened manye
gappes to wicked Heretickes.

D.ij.

The

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The question betwene Luther and Zwinglius aboute the supper of the Lorde, no doubt, hardened & at this day hardneth many in the erroꝝ of popery.

The contention among vs aboute round & square, aboute white & blacke, about sitting, standing, walking, knerling at y^e cōmunion, maketh both parts of lesse credite, and encourageth none but sworne aduersaries to both. We al agree of the holsomenesse of the meate, & why do we fall out for the dishe: it skil leth not whether it be Pewter, Tinne, Siluer, Golde, oꝝ a tren dishe. And as long as we accompt the medicine to be soueraigne, why do we take exception to the bore of wood oꝝ stone? It is the Devils policie to deuide vs, that he at our breach may y^e more easily enter in.

Stragling Souldiers are sone swallowed by. The mouse and the frogge may strive so long, untill the Kite deuoure both warriers. Sylurus sonnes shalbe a terrour to all their enemies, so long as they abide in the sagotte bonde of true friendship: if once they separate them

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themselves, they shal be an easie pray to
their aduersaries. Aristotle sayde
truely, that in a ciuill dissention one ci-
uillie armed within the Citie, is more
able to hurte than many without : but
we may say it muche more truly of the
church. Let vs my brethren seeke those
things, *Quae sunt ad pacem Hierusalem*: as
the Prophet sayth: Let vs pray, that as
in the actes of them that beleued there
was but one harte, & one soule, so that
we may buylde al together, that as all
things may be done to edifying, so all
things may be done decetly & in order.

The thirde thing in this their an-
swere is, what they wil build, a house to
the Lorde God of Israell. These Israelites
be in reedifying folow Salomon in his
first buylding, for as he firste buylded
the temple before he medled with hys
owne house, so these at the first desire to
erect a house, to buylde a temple to the
Lorde their God. But what : both the
God of Israell delite to dwell in tem-
ples made with handes : Albeit that
every place is meete for Christians to
glory

D.iii. make

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make prayers in, for as Austen sayeth, there is no place where God is not: if we goe vp to heauen he is there: if we go downe to Hel he is there: if we take the wings of the winde he is there present, for himselfe hath sayde, beholde I am with you to the ende of the world.

The house of God hath sometimes bene in a ship on the Seas, as with our sauour, sometimes in a poore house wth his disciples, sometymes in the market place at Athens, in a parlor at Troas, on the shoare with Paul and the faithfull. Where two or thre are gathered togyther in my name I am in the middell of them, and where Christ is, there may we be assured is Christs Church.

Tertul in exhorta. ad castitatem: Ecclesia est ubi duo aut tres sunt, licet laici sunt, the churche is where two or thre be together although they be lay men.

But God to the intente he mighte haue a peculiar place for his people, where they might vse prayer & thanksgiuing, & offer sacrifice, first raised Salomon to builde, and these to redifie a house

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house for his owne honour.

In the booke of kings and Chroni-
cles we reade, that in the foure hun-
dredth and foure score yeare after the
children of Israell were come oute
of Egypte, by Salomon builde the
house of the Lorde of thre score cu-
bites long, in Ierusalem, in mounte
Moriah, whiche had bene declared by
to Dauid his father, in the place which
Dauid prepared, in the threshing floore
of Ornan the Iebusite.

It is wel worth consideration, that
neyther Salomon in his first, nor these
in their new buylding, do eyther builde
to any other than to the Lord, or once
herein thinke of buylding to them-
selues.

Salomon builded not to Abzaham,
although he wer the father of the faith-
ful, nor to Isaac, although in him the
seed were called, nor to Iacob although
of hym came the twelue Trybes, not
to Moyses, nor Elzas, nor Aaron, not
to anye Prieste, not to anye Iudge,
not to anye Prophete, but to the Lorde

A Sermon preached

God of Israel onely: But we haue forsaken Salomo, and folowed the Samaritans, we haue not builded one temple to Lord, but many temples to Idols.

As y Jewes in old time built up high places in euery citie, and erected altars in euery high hill, & euery nation made themselves a God, and put them in the highe places whiche the Samaritanes had made: euen so did we, where was there any then that buylded vnto the God of Israel? They buylded Temples, they erected Altars, they earued Images, they appoynted certaine feasts, they washed themselves at their entrie into the churche, they fell down before their Gods, they kindled lights and burned Frankensence, seuerall Gods had seuerall Priestes, and was it not so in poperie? Might not we cōplayne with Ieremie, accordyng to the number of thy cities was thy Gods O Iehudah, and accordyng to the number of thy streates, haste thou erected Altars of confusion to sacrifice to Baal. And was not this true in poperie: In euery
god . . . great

at Hampton Court.

great Town how many Temples: and
till of late not one dedicated to Christe.
Whereas the virgin Mary had euery
day her Masse, & many Sainctes many
Masses: then was Christe onely on the
Fryday, (& that but in Cathedrall churches
only) remembred. That which was
true while he liued on earth, & birdes of
the aire haue nestes, the foxes dens: that
may much more truly be spoken of such
seruices as were done to hym here on
earth. Euery where hath Peter a church,
Mary, Paule, Dunston, Aldate,
Gyles, George, Scythe and Katherine,
but the some of Man hath not where to
hyde his head. *Tertul. li. i. contra Marcio-*
nem, said truly, Inuenio plane ignota Djs a-
ras profilitutas, sed attica idololatria est, item
incertis Djs, sed Romana superstitio est. I find
Altars erected to vnknowen Gods, but
it is the Idolarye of Athens, and to vn-
certayne Gods, but it is the superstition
of Rome. Austin feared not to saye, that
there were temples builded to them on
earth, whose soules laye buried in Hell.
¶ Wel might therfore & propheticall Spi-

A Sermon preached

rite in Jeremy complaine, and wel may we, that the people haue changed the true God, and sought for that that profiteth not: that they haue forsaken the fountaine of the water of life, and haue digged themselves cisternes that can hold no water, nay (as David saith) their Idolles are multiplyed, after the whiche they make so great haste: Superstition hath no boe, nothing too hotte, nothing too heauy. The Jewes offered their owne children to Moloch. The priests of Baal did cut and launce themselves. The people to make a Calse and an Ephod offered all their richest iewells.

Againe, these Jewes build not to themselves, they build not houses, & call them after their own names. They dydde not with the Agregentines build as though they woulde liue for ever, and liue as though they woulde dye for ever, but they builded as men by theyr liues desirous to set by y^e glozy of the true God, They to builde Gods house spared nothing, but we to builde our owne nestes plucke from Gods house.

at Hampton Court.

If Zorobabel, Josue, & the rest of the
thiese fathers were not moze carefull,
tha some of y^e feet be, both learning, with
out which we are like brute beasts, and
religion without which we nothing dif-
fer from Infidels, would speedily perish.

I feare me there are that wish as he
did of the Romans, that they had al but
one heade, y^e he might cut off al at once:
so that with that many Churches were
but one church, that it might at once be
ouerturned. But will you liue alone
vpon the earth: what profiteth it a man
to win the whole worlde, if hee lose his
own soule? *Quid profunt ista cum caro da-
tur vermibus anima demonibus?*

The last thing is the warrant, as King
Cyrus king of Persia hath commaunded vs.

The warrant wherby the work w^{as}
forward, was not of Zorobabel, although
he wer their guide homeward, nor of Es-
dras, although he were a learned scribe,
and was to refoyme both their religion
and maners: nor of Rebcmias, although
he was to finish the walls and to deliuer
them from oppression.

A Sermon preached

It was not at the commaundement of any Patriarche, of any Prophet, not by the direction of any Priest, but of King Cyrus King of Persia. God, by whome Kinges do raigne, and that hath not given the sword for nought, & y^e hath promised to raise them up as nursing fathers, and nursing mothers to his church, doth here stir up Cyrus to further his own cause, to set forward the building of his house.

It is worthe the marking. God doth not this worke by anye that were (as it may seeme) of his owne covenante, hee doth not fetch either Saul from keeping of Asses, or David fro keeping Sheepe, or Elizeus from the plowe, or Amos fro the hearde. But as the deliuerance is altogether miraculous, so is the meanes ordinary, by a King, by K. Cyrus king of Persia. It is wonderful to see y^e Gods people in reedifying the holy Temple did so willingly obey a K. in al other points unholy. But God that would at the first frame them to obedience, and in them teach vs and al posteritie, what we owe

at Hampton Court.

to the Lords annoynted, doth here warrant his own worke both by the letters patents of the King of Persia, and doth also by thys bys example shewe to the true seede of Abraham all his, that if he in his own Church building, (whereas hee might haue had legions of Angelles) would yet vse as a countenance to the worlde, the commandement of King Cyrus, that they in all their actions should next vnder hym depend on them whome the Lord shall set ouer them. The fyfthe Temple was not builded by a Priest, but by Salomon a King.

It is not sayd, we will builde as God hath commaunded: but it is the Lords house, and wee wyll buylde it as Cyrus Kyng of Persia hath commaunded.

Let euery soule submit it self therfore to the higher powers, no doubt Paul set it out of that he had learned at Gamaliels sette.

Christ. Theophylact. Oecumenius, gather thereof, that all Priests, Monkes, Prophets, Euangelists, Apostles, the Pope himselfe, (if he haue a soule) to be subiect
to

A godly Sermon.

to this precept. Submit your selves to
the King as to y^e most excellent, & to those
that are put in authoritie vnder them.

Did they obey Cyrus a strange king,
and shall wee disobey oure annoynted of
the Lorde?

Salomon didde builde the firste, and
Cyrus commaundeth this, and what
hath either Patriarke or Prophet to doe
wth hee that withstandeth power, with-
standeth Gods ordinance.

Ignatius ad Magnesianos Epistola. *Nemo remansit inultus, qui se contra superiores exculit &c.* None escaped unpunished
that set himselfe against his superiours.

Dathan and Abyram resisted Moy-
ses, but the earth swallowed them vpp
aline. Choze and his complices that
conspired against Aaron, two hundred
and fifty persons, were consumed with
fire. Absolon desiring to supplante his
father, was hanged by the heare of the
head, & his wicked heart shot thorough
with an arrow. When one brought
David word of Saules death, & brought
his crown & bzacelet, signifying also that
hee

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he stode vpon him to rido him out of hys
paines being wounded to deathe, & halfe
dead. Dauid not onely not rewarded
him, but caused him to be slaine, feared he
thou not y^e Lords annointed: when he
might twice haue slaine hym, he refused
so much as to touch him.

To conclude, if y^e god be ener oppug-
ned of the bad, if the deuil go about cra-
fily to vndermine the Lords house, if he
raise vp tormentors to persecute, false
bryethzen to seduce, tares to choake the
god seed of Gods word, if he come wyth
these flattering Samaritans. & say, Let vs
build &c. let vs wth the Doves simplicitie
ioyne the Serpents wisedome, resist him
strong in faith, communicate not with his
vnfruitful works, a little of his leauen
will leaue our whole lump.

Let vs consecrate our selues, our bo-
dies & soules to serue y^e Lord our God:
as children obey our father, as bryethzen
loue one another, as members defend our
head, & as good branches maintaine the
roote. Let vs accompte all vt stercora,
as duste, to winne Chyist. Better to bee

An Agodly Sermon.

a dore keeper in the Lorde's house, to
to dwell in the tentes of the blessed.

Let vs give most humble thanks to
God for Zorobabel: let vs live in faith-
full obedience in all thynges as to the
Lorde: lette vs with Tertullian praye to
God to blesse Zorobabel with long life,
with a faithfull Senate of Elders, with
a quiet realme, with a happy peace,
and with an obedient people: Whys
God graunte, to whom with
his sonne and the Holy
ghost be al praise

and glorie
(17) Amen
and thus I conclude my sermon
with this little of his nature
and thus I conclude my sermon

IMPRINTED AT
London, by Henry
Bynneman.

Anno. 1578.

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